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AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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SOCIALISTIC NOTES.

The average cost of an orphan per annum in Mr. Müller's Orphanage near Bristol, England, is about $65.00.

In Germany iron-works are so numerous and extensive that they are now capable of furnishing rails and iron, not to Germany alone, but to all Europe.

It is reported that President Hayes favors such a modification of existing treaties with China as will stop the emigration of the "celestials" to the United States.

The assurance of peace which the Berlin Congress produced has tended to revive English industries, which had been dull, especially the iron trade of Sheffield and Middlesborough.

The Philadelphia *Ledger* says: "According to the records at Castle Garden, five million six hundred and eighty-three thousand and some odd hundred immigrants have arrived there since 1847. Of this number four millions were Germans and Irish."

A Paris special, dated Aug. 4, says the success of the Socialists in Germany at the recent election is looked on with alarm by the government as tending to greatly encourage the Commune, and the Workingmen's Congress announced for September 3d has been prohibited.

A large colony of Germans have settled in Tyler County, Texas, where they are fencing in a farm of ninety thousand acres in one field. The residences of the colonists are built together in a town plat, as in Germany. They have with them doctors, merchants, blacksmiths, etc., and are perfectly independent.

A curious instance of practical Communism exists in the town of Somers, Ct. Everybody, rich and poor alike, who has died in Somers during the past 20 years, has been buried by the town. The cost of the coffin, however, is not counted in, the expenses being for sexton, hearse and grave-digging, $4.—*Exchange.*

The city of Providence having offered lodging and a frugal meal to all tramps who would earn it by wood-chopping, the good people of that city were surprised at the readiness with which the needy applicants swung the axe. It was also discovered that many honest and industrious mechanics "go on tramp" for want of any better method to earn a livelihood.

You workingmen are no more dissatisfied than we are as manufacturers. For five years I have kept up my factory, and given a comfortable living to my employés, but at a loss of $100,000 a year. We are just as anxious for a change as you. We want to remedy this state of affairs, and not to suggest changes that may not be reached before the millennium.—*Mr. Hewitt.*

The Paris cabmen (*cochers*) are on strike in a body. The reason is said to be that recent municipal legislation regulating their rates of fare is disagreeeable to them; and to cap the climax of their discontent, certain English sight-seers, who had not perfectly mastered the French language, occasionally hailed a cabman as a pig (*cochon*) instead of *cocher*. That was too much.

In San Francisco, where the feeling of antipathy to the Chinese is very intense, some unemployed young men have hit upon the plan of establishing a coöperative laundry of whites to compete with those of the Chinamen. The Mayor promises them the use of some unoccupied public buildings, and the San Francisco Brewery will furnish steam to assist this effort to take away from the Mongolians their largest trade.

Mr. Dennis Kearney has made several speeches to large audiences in Boston: one in Faneuil Hall, one on the Boston Common close by the classical Frog Pond. He does not seem to abound in original ideas, but does abound in violent expletives. He is earnest, but not refined. He seems to have considerable influence over the uneducated laborers, but evidently finds a difference between New England workingmen and those of the Pacific slope.

In considering the Labor Question a good deal of importance attaches to the rapidity with which steam and water-power, driving improved machinery, are displacing the hand-labor of workingmen. This reduces the cost of production, but throws large numbers of men out of employment. According to a recent authority, the steam-power now at work in France does the work of 31,000,000 men. In England the spinning machinery alone does the work of 40,000,000 men, and the entire steam-power of the world may be said to represent the labor of 400,000,000 men.

Mr. Hewitt's Committee on the causes of the depression of industry and the possible cures gave several long and patient hearings to persons claiming to represent advanced ideas. The reports of the examinations of these persons, although they may be somewhat distorted by the newspaper men, who seem to consider all Socialistic ideas fair subjects for satire, show conclusively that the causes of the business depression and labor troubles are more complicated and involved than the theorists are apt to suppose. A great variety of remedies were suggested to the Committee, some of them sensible, some quite the reverse. The Committee has adjourned until August 12, on which day it will again hold a meeting in the New York Post-Office.

Everything indicates that the "National" political party, which includes many of the Labor organizations, will prove a formidable rival to the old Republican and Democratic parties at our next general elections. In some parts of the West and South they already hold the balance of power. An instance in Cincinnati illustrates this. The city desired to contract for the building of a railway, and the lowest bid was made by a firm who intended to use the labor of convicts on the works. Mr. C. A. Thompson, a champion of the workingmen, protested against the ratifying of the contract unless the contractors would insert a clause prohibiting the employment of prisoners in building the road, and calling on the workingmen to vote against it unless this were done. The newspapers endeavored to break down Mr. Thompson's arguments, but the workingmen supported him, and made their influence felt in such a way that the contract was amended, the contractors binding themselves not to use convict labor on the new road.

AGITATORS AND RECONCILERS.

Agitators of social, moral and political questions have their place and their work in this progressive world of ours, but they too often, perhaps, overdo the matter of waking up the sleepers, carrying their work so far as to defeat its object, for at best it is only a means to an end; and that end is purity, peace, reconciliation. It is quite as important that we should have a class of reconcilers who make their appeals not to the lower, but to the higher, nobler feelings and passions of men, exciting their constructive, instead of their destructive, faculties and aspirations. It is one thing, for instance, to abolish by legislation the legality of chattel slavery, and quite another to abolish the *conditions* of society out of which selfish and oppressive institutions and customs have grown. The former may be accomplished by agencies akin to brute force, while the latter can only be accomplished by moral and spiritual influences such as are capable of changing the disposition of men, so that the good in them can be nursed till it overcomes the bad, and wrong doing is supplanted by right doing.

Men are not machines, however much they may do the work of machines. The commonest of the common people, the laborers of the humblest grade, are not brutes, however much, at times, they may act like them; but have souls, minds, and all the natural faculties of the most cultivated; and often, yes, very often, there will be found, underneath the sum total of their ignorance, barbarism and superstitions, noble, generous hearts, capable of appreciating acts of the slightest kindness done them, as feelingly as their more favored neighbors. And if it is this class of the oppressed from which agitators have come of late soliciting attention to their pressing need, out of this same class have also come the *reconcilers*, showing, by practical demonstration, how capitalists and laborers, the rich and the poor, may combine and become a harmonious brotherhood. And how? Precisely as all good things do come to us in this world, namely, through much tribulation and patient perseverance.

The tendency of human nature, when sorely perplexed, is to look abroad for succor, when in fact it is at the door, waiting for admission. How many at the present time are looking to legislative bodies for the right adjustment of capital and labor, when a practical solution of the perplexing problem has been before the eyes of the American people for nearly a century?

When the modest but heroic spiritualistic medium, Ann Lee, and her few poor despised followers adopted Pentecostal Communism, they unwittingly solved the great problem of capital and labor; and, probably, in the only way it can ever be solved truthfully and satisfactorily. Attempts at the solution in other ways of course continue; but while the spirit of selfishness is allowed to remain intact, all such attempts will utterly fail of the desired results, as surely as would the attempts to raise up healthy children in a location where the foulest miasmatic vapors were poisoning every breath of air they breathed. But the Shakers are not the only successful Communistic reconcilers of capital and labor now in the field. The other American Communities, so ably described in the recent work by Mr. Hinds, are also doing a noble work as reconcilers of capital and labor. And such examples are the most powerful preachers extant in showing how the two extremes in society can be avoided; abolishing pampering, cankering riches, on the one hand, and grinding, sickening poverty, on the other. And such an adjustment of capital and labor seems to be the fulfillment of the prayer of the ancient prophet when he said, "Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me." That is a good description of the actual life of the Shakers and other Communistic Societies; they are far removed from "vanity and lies," and they have just that mean between poverty and riches and that wholesome dietary so desirable in the mind of the prophet for all men.

G. C.

THE ECONOMY OF CO-OPERATIVE HOMES.

The very large saving that may be made in supplying people with homes and a livelihood by means of coöperation is not well understood. It can be made to reduce the cost of a home and the expenses of living fully one-half. To illustrate how this may be done, suppose we have three hundred people to provide with a home. If we divide them into families of five persons each, we shall have sixty families, and each of them will require a dwelling, a set of furniture, and a housekeeper. If we keep them in one large family they will require only one large dwelling instead of sixty small ones. This large house will cost twenty thousand dollars. Sixty small ones of similar quality would cost one thousand dollars each, or sixty thousand in all. The small families would require sixty cooking-stoves with furniture at a cost of twenty-five dollars each—fifteen hundred dollars in all; while the large family would do their cooking with two large ranges and a brick-oven that cost only five hundred dollars. The furniture in each of the sixty small parlors would cost at least one hundred dollars—six thousand dollars for them all. The large family would need only three parlors, which could be suitably furnished for one thousand dollars. A sewing-machine for each small family at thirty dollars each would cost eighteen hundred dollars. Six such machines would do all the work for the large family, and would cost only one hundred and eighty dollars. To furnish each of the small dwellings with a piano, if they should indulge in such a luxury, would cost, at three hundred dollars each, eighteen thousand dollars; while a piano, an organ, and the instruments for a band would supply the large family with all the music they would desire at a cost not exceeding eighteen hundred dollars. To supply each of the small families with a single weekly newspaper, at two dollars each, would cost one hundred and twenty dollars. This sum would place in the reading-room of the large family five daily papers, twenty weeklies, and ten monthly magazines. The money required to supply the small families with the fixtures with which to do their family washing would furnish the large family with a well-appointed steam-laundry, in which their work of this kind could be done with one-fourth the labor required to do it by hand. The time of the sixty housekeepers for the small families would be worth, including board, $4 per week—$208 a year for each family, or $12,480 for them all. While in the large family, with their superior facilities for doing their housework, thirty women would be able to do it much better and easier than sixty could do that of the small families, and we should save $6,240 a year in the expense of doing our housekeeping, and have it much better done. The large family, by buying their supplies at wholesale in quantities, would save at least fifteen per cent. of their cost when bought at retail by the small families.

These examples are sufficient to convince any practical, thinking person that the saving which may be made by living in well-organized coöperative homes is so large that none but the rich can afford to live in any other in times like these; that the amount which may be saved by introducing this style of living is so large that it would soon make the poor rich—so large that those who did not adopt it could not compete successfully in any business with those who did, because their expenses would be so much larger. The time has arrived when this method of living must be adopted to relieve the working class from their present distress.

We have a household organized on this plan that furnishes its members with a home and with constant employment, by which they can sustain it and save money. We should be glad to increase its size tenfold so as to reap all the advantages of coöperation more fully, and when it is as large as is found desirable would help organize others like it. Those who desire to learn the plan, prospects and general condition of our Home can do so by addressing JOEL A. H. ELLIS, *Supt.*

Ionia, Fairfax Co., Va.

CO-OPERATION AT ROCHDALE.

From the New York Sun.

LONDON, July 6.—Coöperative societies have not usually been very successful in most places, and especially in the United States. Failure has been so nearly the uniform rule that most people have come to look upon coöperation as a kind of crazy speculation. But they are not failures everywhere. In London and in the south of England generally, they have not usually turned out well; but even in London there are a few bright exceptions to this rule. But in the northern counties of England—particularly in Lancashire and Yorkshire—and in many of the southern counties of Scotland, coöperation flourishes wonderfully, and in these districts failure is rare. The fame of the old Rochdale Society is almost world-wide. It has been in existence over thirty-three and a-half years, and through good times and hard times alike its prosperity has been uniform, and it has almost every year steadily gained in membership and financial strength. I have just returned from a visit to Rochdale, where I spent four days examining the history and working of this admirable society, and believe many Americans would be glad to know something definite about it.

In the latter part of 1843, a number of poor weavers, who were out of work and nearly out of money, held a meeting to see whether they could not devise some plan by which they might make their way of life a little less difficult. They had a plenty of projects, but all of them required money, and this they had not. However, they came to a wise conclusion. They settled upon a plan of coöperation, and agreed to contribute the magnificent sum of twopence each per week toward raising a capital fund. That amount did not promise great results, but it was not an insignificant sum to them. While the fund was growing they agreed to work and wait. The work of collecting the money was taken in turn, and every Sunday some one of the number trudged the weary round of nearly twenty miles on foot, and received at each house twopence. The weekly collection frequently did not amount to $1.25. Presently they increased the weekly payment to threepence. Toward the close of 1844, they had managed to collect $140, and on this sum they began business. They numbered only 28 members. The basement story of a building in Toad-lane had been leased, and they had to spend a good part of their money for fixtures. While they were collecting their fund, they had talked much about the enterprise, and all Rochdale was smiling at what they chose to consider rather a good joke than anything else. Finally they took down the shutters, and Toad-lane was all in a titter at the immense stock displayed. It consisted solely of oatmeal, butter, sugar, and flour, and the entire stock was not worth more than $75; all the rest of their capital had been used in getting ready for business. They opened only two or three times a week, and then only for a few hours. But the "Odd Weavers' Shop," as it was contemptuously called in Lancashire dialect, was a live enterprise, and was not to be laughed down. The originators had learned what little they knew in the hard school of adversity, and their struggles with poverty had taught them that honesty and confidence in each other must be the foundation of their scheme. They trusted in each other, and all felt safe in so doing. That was an important consideration.

As time wore on their numbers increased, their sales grew larger, the store had to be open more frequently and for a longer time, and their quarters had to be enlarged. In a very little time they found it necessary to lease the entire building in which they had started. At the close of 1845—their first full year's business—they had 74 members; their capital stock was $905; the sales amounted to $3,550 for the year, and the profits were $110, or nearly $1.50 for each member. The result was not grand, but it showed progress. At the end of 1850 the Rochdale Coöperative Society had taken a good position financially, and people had stopped laughing and sneering at them. They then had 600 members: their capital stock was $11,445: the business of the year amounted to $65,895, and the profits were $4,400, or about $7.33 to each member—equivalent to fully two weeks' work at that time. With very little exception their advance has been at just about that rate ever since, and there has never been a backward step. The enterprise has now attained vast proportions, having many departments and branches, and making a regular network of stores in the town of Rochdale itself, and in numerous villages in a circuit of ten or fifteen miles around it. They sell groceries at no less than eighteen different points. The town of Rochdale has about 40,000 people. At the close of 1877 the society numbered 9,772 members; the capital stock was $1,401,375; the sales of the year were in amount $1,558,770, and the profits amounted to the handsome sum of $258,240. At present, the secretary informs me, the membership is above 10,000.

At first the store sold only the most absolute necessaries of life, but the number of articles rapidly grew until their business was large enough to make the grocery a department of itself; dry-goods another department; boots and shoes another; tailoring another; and fresh meat another. At first their basement story in Toad-lane was more than enough for their wants. Now no less than six flourishing departments are in sight of each other in that immediate neighborhood. In 1866 a magnificent central building was erected consisting of four stories. There is not a more imposing business block in town. The lower part is occupied by salesrooms, and the other stories by library, reading-room, offices, hall, etc. The central building does not accommodate all the business of the society in that street. Three other buildings close by are used for the baking, butchering and tailoring departments.

The full name of the organization is the "Rochdale Equitable Pioneers' Society." The object of the society is largely educational. In all, there are fourteen different reading-rooms, all well supplied with daily and weekly newspapers, periodicals, monthlies, and quarterlies, of all shades of politics, religion, science, and social reform. Each has a reference library, and these reference libraries aggregate over 11,000 volumes. At the central building is a reading-room with quite a thousand volumes for reference, to be used in the room only, and all bearing the impression of having been selected by competent persons. This is the most complete general reading-room I have ever seen. For special subjects there are no doubt many better, but of its kind I consider this hard to match. The room is large and well lighted, and the furniture the best to be had. Not a penny, however, has been wasted in mere display. The reading-rooms are open every day, Sundays included, from 8 A. M. till 9½ P. M. A circulating library of more than 12,000 well selected books is also located in the central building. The circulating library, and all the news-rooms, with their reference libraries, are free to members. Classes are also held, and competent teachers employed, for the study of the different arts and sciences and some of the languages. For a few of these studies small fees are charged, but the educational advantages are valuable, and the cost is little more than half what it would be elsewhere. The educational fund amounts to about $5,000 a year. No dividends are paid to members on purchases until this fund has had its regular percentage.

There are also several other societies, which are to a large extent wards of the main society, but the accounts are kept distinct, and the funds of these societies, so far as held by the main society, are only investments of surplus capital upon which dividends are received. Two of these are the Rochdale Corn-Mill Society and the Rochdale Coöperative Manufacturing Society. The Corn-Mill Society—also coöperative—was started in 1850, and in 1877 did a business amounting to $1,260,225, with a profit of $26,665. Many members of the main society are also members of these others. The society also furnishes its members with all the essential advantages of a building society, and many own homes of their own which they would never have had except for the help they received from the organization. Most of these houses are necessarily built upon leased land. The ground upon which Rochdale is built is mostly owned by three men, who get a stiff ground-rent for it. Very little freehold land is to be had on any terms. Leases are commonly for 99 years, and upon the expiration of the leases the houses become absolutely the property of the landlord, without any payment therefor. That is one of the beauties of English law. Fortunately, the land upon which the stores of the society are built is mostly freehold, and hence pays no tribute; but a portion is upon lease. The principal buildings are all owned by the society. The salaries paid are all very moderate, and this is precisely as it should be. Some societies coöperate chiefly for the benefit of the officers; in Rochdale they coöperate for the mass. The great body of the members are operative weavers who work in the cotton and woolen mills of the town. The officers have nearly always at some time been operatives, too, and this is also true of the present officers.

Ever since their first opening the uniform rule has been cash payments. There is absolutely no exception to this. Goods would be sold, no doubt, upon well-indorsed notes, but this is really cash. Shares are of $5 value each. A member may own any number from 5 to 100; that is, from $25 to $500 in value. In case of distress, however, all shares may be withdrawn down to one, and cash received therefor; but the minimum amount must again be taken as early as possible. When the last share is withdrawn membership is forfeited, and a part of the share is also forfeited. Purchasers receive metallic checks for all goods bought, ex-

cept sugar, which is presumed to yield no profit. As checks accumulate they are exchanged for those of greater value, and near the end of the quarter all checks are brought in and full credit is given. Dividends are declared and reports made quarterly, and dividends are according to the amount of purchases. Non-members also receive checks, but not equal dividends with members. All goods are sold at usual market rates, and they never attempt to run any one else in prices.

The report for the quarter ending in June is due, but not now at hand. I give a few figures from the March report. They have nothing to do with the Corn Mill and Manufacturing Societies. The sales of goods amounted to $388,980 for the quarter. The profits were $66,811. Non-members received a dividend of one shilling and eightpence on each amount of $5 in purchases. It is equivalent to a discount of a little more than eight per cent. on goods bought. Members received a dividend of two shillings eightpence on each amount of $5 in purchases, which is equivalent to a discount of over thirteen per cent. on goods bought. Besides this it must be noted, all shares draw interest at the rate of five per cent. per annum. In Manchester there is a wholesale coöperative society, with branches in Newcastle and London. Its shareholders are only of the members of retail coöperative organizations, and its business is confined to registered coöperative societies and companies. Its shareholders represent 581 societies, with 273,351 members. It is fifteen years old, and now does a business of nearly $15,000,000 per annum. Rochdale is in Lancashire, and about sixteen miles from Manchester. J. W.

PRIMITIVE SOCIAL CONDITIONS.

VII.

PRIMITIVE PROPERTY. From the French of Emile de Laveleye. London, 1878.

The Commune in the island of Java is described as almost exactly similar to the Russian *Mir*. As a rule, the landed property in the island belongs to the Commune, though in some localities private property in the soil is found. Rice is the principal food of the Javanese, and the formation of canals for the irrigation of the rice-fields involves much labor. This is done by the inhabitants, under the direction of the Communal authorities, and the fields are divided among the different families according to their needs. The cultivation of rice "requires a general system of irrigation, which is impossible without association, and which leads to cultivation in common. The system really establishes a kind of Communism, but it secures to the cultivators their chief means of subsistence; and, as they cannot alienate their right of enjoyment, they are preserved from pauperism."

At different times the Dutch government has considered the expediency of introducing into Java the system of individual property in land, and the partitioning of the Communal domains, so as to assimilate the forms of real-estate ownership to those of western Europe. To propositions of this nature the Javanese have replied that "a blow should not be lightly struck against an agrarian organization, which dates from time immemorial, and is in close harmony with the system of agriculture practiced in the country. The proper irrigation of the rice-fields demands works of art; canals to bring the water, and ditches to retain and distribute it. These are objects of common interest, the expenses of which ought to be supported by the whole village. To derive full benefit from the irrigation, the different agricultural operations of planting, weeding and watering, are executed by common consent; and collective cultivation thus leads naturally to collective ownership."

Upon which M. Laveleye comments as follows:

"The Javanese, like all Asiatics, is improvident: he is induced to sacrifice the advantages of a secure position in the future for present enjoyment. Give him property over which he has absolute power of disposition, and he will soon sell it to Chinese speculators, who in a very short time will have accumulated in their hands the whole soil. In the 33,000 villages there are at the present time some two million families of agriculturists having a share in the ownership of the soil. They form the solid basis of society, as being interested in its maintenance; for their life is happy and contented. Once make a definite division of the Communal property, and at the end of a certain time a class of proletarians will be formed with nothing to attach them to the social order, which will henceforth be constantly harassed and threatened.

"Hitherto the Dutch Government has respected the ancient Communal institutions of the colony, and has acted wisely in so doing. No attempt has ever been made to impose on the Javanese the partition of the collective domain; there was only the wish to authorize the inhabitants themselves to decide by the vote of the majority, whether a definite division should be effected, exactly as was done in Holland for the *marks*, which still existed in considerable numbers in that country, at the time of the introduction of the civil code. In Java the Communal territory is absolutely inalienable; it is *extra commercium*. Its unimpaired preservation is a matter of public interest. Hence it results that even a majority can strike no blow against it. It is the inheritance of future generations, and those of the present may not dispose of it at their will. Persons well acquainted with the manners and ideas of the Javanese assert, that a law which authorized partition would remain a dead letter; and that in no village could a majority be found to attack this primordial institution, which they venerate as much as the *adat* or custom itself."

Many of the semi-communistic customs respecting the disposition of land in central Europe can be traced back to the German *mark*. The *mark* was the territory belonging to a group of families constituting a Commune, and was the undivided property of the village or Commune. This custom of holding land is noticed by Cæsar and Tacitus, and its influence is to be seen to this day in Holland and Belgium, as well as in Germany proper, in the common forests which exist here and there, and in some of the Communal habits of cultivation. Here is an instance of the survival of some of the old Communistic ways in Holland:

"In crossing the vast plains of Drenthe or Over-Yssel one sees from time to time, rising above the level of the heath, a large field, generally covered with a large crop of rye. It is the portion of the *mark* devoted to cultivation, the *essch*—a name which seems to come from an old root that also gave the Latin *esca* and the German *essen*, to eat, and here designates the land from which the population derive their sustenance. The *essch* was formerly the common stock, in which each member of the *mark* received annually his portion to cultivate, as is clearly proved by Tacitus and Cæsar. During the middle ages, these shares were gradually absorbed in private ownership, but individual property is still far from being freed from the fetters of the primitive Community, for all the ancient customs of common cultivation continue to exist. The *essch* is divided into a great number of parcels. But as there is no road across this vast cultivated field, there is no approach to the several parcels so long as the crops are standing; and there are no boundaries except four large irregular blocks of granite in the four corners. It follows from this arrangement, that all the parcels have to be cropped with the same grain, and must be plowed, sown and reaped at the same time. For, if a proprietor wished, for instance, to sow a spring cereal when his neighbor had adopted a winter cereal, he could not till his ground or cast his manure without causing material damage, for which he would have to pay compensation, and which would draw on him general ill-feeling.

"The triennial rotation is generally followed. The arable is divided into three portions: the *winter-essch*, sown with winter rye; the *zomer-essch* sown with summer rye; and the *brach-essch*, which formerly lay fallow, but where buckwheat is now grown. The collective body of cultivators is called *de boer*, that is, 'the peasant.' They meet in full assembly in the open air under immense oaks of centuries' growth, or in a kind of grassy amphitheatre, in the center of which the old sacrificial altar of stone is still often standing. The cultivator, who keeps the Communal bell, also has charge of the cow-horn, which summons the inhabitants to the assembly, and gives the signal for the various works to be executed in the fields. When all interested are assembled, they deliberate and fix the period for plowing, sowing and harvest. In this assembly, also, are chosen the four *volmagten* charged with executive power, with this throughly democratic reservation, that the *kotters*, or simple laborers living in a cabin, should nominate two, and the *boeren*, or cultivators owning horses, should nominate the other two. When the day fixed for harvest arrives, the horn is sounded at daybreak, and all set to work. When the sheafs are formed, every one is bound to arrange them in stacks of eight, in *hokken* to dry and keep them, as much as possible, from the rain. The day for gathering in the harvest is also fixed, after common deliberation. Merry feasts and deep libations celebrate the happy day, which secures to the cultivators the recompense of their rude labors.

"The land is then surrendered to common pasturage. Cows are first sent on to it, then sheep, and after that the surface of the soil is turned lightly over, and is soon covered with wild sorrel, which the Dutch call *schaapsurkel*. The name is an appropriate one, for the plant is capital food for sheep, which are very fond of it. On seeing for the first time the *esschen* of Drenthe, red with the innumerable quantity of these microscopic flowers, one is at a loss to what to attribute the strange color, for one never expects to see a weed intentionally cultivated, which is everywhere else regarded as a nuisance. At night the sheep are folded on the fields. The Dutch maintain that their country gave birth to this practice, which English agriculture has turned to such good account. Every cultivator has to furnish fence in proportion to his head of cattle. The right of common on the stubble is called *klauwengang;* and is generally in force. To keep the cattle from the *essch*, when the crops are still standing, it is surrounded by a rough wall of turf-clods bounded by a ditch. Every one is bound to work at this wall on the day fixed by the assembly; and whoever is more than half an hour late, after the horn has summoned the laborers to the work, has to pay fourpence fine."

(To be Continued.)

WHAT SOCIALISTS WANT.

From the Baltimore Standard.

Peter.—What is the purpose of those who are called Social Reformers?

John.—The happiness of all men.

Peter.—Why then is there such bitterness shown toward them?

John.—Because selfishness is the keystone of our whole commercial system.

Peter.—Explain that to me?

John.—It should not be desirable to one man that another should be sick or in distress; but the more sickness there is the more doctors may prosper, and the more scarce and dear are the necessaries of life the more profitable is it for those who have such articles for sale.

Peter.—That is a law of nature.

John.—Socialists say it is simply a result of social arrangements. They say that if fifty families paid a doctor by the year for taking care of their health there would be no profit to him in the prevalence of disease among them.

Peter.—Would not that be hard on young doctors?

John.—Our medical school speculators and the vanity of parents, who think it would be degrading for their sons to do any sort of mechanical work, are overcrowding the medical profession. When there is a great deal of sickness all the doctors get something to do, and society as a whole loses heavily. In ordinary times a few doctors, whose known ability or reputation secures them more than an equal share of business, make exorbitant incomes, while the large majority of doctors are sponges who live on society but are really of very little benefit to it. Thus, I can point to a hundred young doctors who don't make enough on their profession to feed themselves; but a few, even in ordinary times, make a great deal of money.

Peter.—That reminds me of a case that happened a few days ago near where I live. A Dr. Corse was attending a lady in her confinement, and it was feared she would die, as several of his patients had under similar circumstances. So Dr. Von Bibber was sent for to consult. He came there, staid just twenty minutes, and within a week sent in a bill for thirty dollars for his services. The husband of the lady is a poor man, and as he had to pay Corse also, he tried to get Von Bibber to take twenty dollars, but he would not abate one cent, and he got the money.

John.—Under our present system of society Dr. Von Bibber was right to insist on every cent he could get. Don't the capitalist charge a higher rate of interest the greater the need of the borrower? Don't the merchant advance the prices of his goods the greater the scarcity and distress among the people?

Peter.—That may be justice, but it seems to me to be a development of selfishness directly contrary to the principles of Christianity.

John.—Yes; and before the predicted departure from the faith of Jesus the disciples tried by a change of social arrangements to harmonize Christianity and daily life, but the world was not ready for it. Perhaps it may be a long time yet before the world is fitted for it, but it does seem as if men were advancing to that era of Christian brotherhood that all Christians profess to believe is yet to come.

Peter.—How could our modes of business be changed?

John.—The change will probably come as naturally and almost as imperceptibly in its progress as was that from feudal times to our commercial age. Many people don't see what progress Socialistic ideas have made. They don't realize that coöperative companies and societies and fraternities are all advances toward the harmonious production and distribution of the articles that minister to human comfort.

Peter.—Then Socialists don't propose to introduce anarchy and robbery?

John.—Not a bit of it. There would be no anarchy or robbery if fifty families hired their doctor, their lawyer and their shopkeeper by the year, and thus harmonized their interests and those of their employers. Under such an arrangement the doctor would wish all his patients speedily well, the lawyers to have their rights secured at as little expense as possible, and the merchants to have them get their goods as cheaply and of as good quality as possible. That is Socialism. Applied to every relation of human society it aims at justice and beneficence.

Peter.—That certainly is not what I supposed the purpose of Social Reformers, and if that is their aim they may be mistaken, but certainly their purpose is good.

SPIRIT-RAPPING 162 YEARS AGO.

All the principal sounds produced by spiritual agency in our time were heard in the house of Rev. John Wesley, at Lincolnshire, England, in the early part of the last century. Those illustrations of the presence and power of spirits first occurred in 1716, one hundred and sixty-two years ago. A partial enumeration of the different phases of the phenomena embraces the following: Mysterious knockings at the doors and elsewhere in the different apartments; the moving of ponderable bodies; opening and closing of doors; sounds of footsteps in the hall, and the rustling of flowing garments; heavy footfalls on the stairs—as if persons were ascending and descending—accompanied by a tremulous motion of the whole house; thundering sounds whenever Mr. Wesley prayed for the king; sounds such as are produced by shifting the sails of a wind-mill; the apparent fall-

ing of metallic balls among glassware or fine porcelain, and of huge pieces of coal, which appeared to be broken into many fragments and scattered over the floor; rocking the cradle and lifting the bed with Nancy Wesley on it; and the rattling of silver coin, which appeared to be poured over Mrs. Wesley, and fall at her feet.—*S. B. Brittan.*

AMERICAN SOCIALIST.

THURSDAY, AUGUST 15, 1878.

Our readers will receive with this paper an Extra sheet containing interesting newspaper articles on the O. C. We put them in this form to avoid encumbering the Socialist.

On receipt of seventeen more names of persons desiring to be placed on the roll of the "Socialistic Union" we shall be prepared to issue List No. 3. Send in the names promptly.

We have for six months past been sending the American Socialist to a considerable number of persons who desired to take it but did not feel able to pay for it. This was done at the expense, voluntarily incurred, of a friend to the paper and to the cause of Christian social reform; and was done partly in the hope that many of the receivers of the paper would be thereby induced to subscribe for themselves, and partly in the hope that others who could spare the means would follow the example of paying for those who are not able. Unless one or the other of these things is done, the paper for those persons will have to be stopped, as their subscriptions have now about run out. In such cases we pay half the subscriptions ourselves; in other words, we take them at half price.

"ALL'S WELL!"

The newspapers have had a lively time the past week over some sensational stories about the Oneida Community put into circulation by the *New York Times*, and which doubtless have ere this reached most of our readers in one form or another. We do not care to occupy much space in the American Socialist with matters personal to the O. C.; but a few words in the present instance will not be thought out of place. It will be sufficient perhaps to say—

That there is no serious dissension in the Oneida Community;

That we have not had a greater number of withdrawals the past year than in some other years of our history;

That of those who have left only one was a prominent member, and he did not wish to have his withdrawal considered as a final separation, and has already come back to the Community;

That there is not a growing party in the Community opposed to its social or religious views;

That there has not been so great a degree of harmony in the Community for years as at the present time;

That though the hard times have depressed some of our businesses, our leading branches of manufacturing are fairly prosperous, and a new business, recently started at Wallingford, promises to give us an important additional revenue;

That, in short, the Community itself is so well contented with its internal and external prospects, that it laughs at the troubles which the newsmongers have created for us out of idle rumors and their own imaginations, and quietly pursues its onward course.

It finds, moreover, special cause of rejoicing in the fact that the news reporters have drawn from the highest authority the acknowledgment *that the Community violates no laws upon the statute-books, and that it can only be disturbed by special legislation.* Witness the following from the *Utica Morning Herald* of Aug. 10th:

"AN INTERVIEW WITH DR. J. W. MEARS.

"A representative of the Herald had an interview yesterday with Dr. John W. Mears, of Hamilton College, who is the leader of the movement, so far as there can be said to be any movement, against the Oneida Community. Dr. Mears is the chairman of a special committee on this subject in the synod of Central New York, and several years ago made an elaborate report to the synod, in which he advised concert of action among all religious denominations against the Community. He says that in addition to the Presbyterian denomination the Baptists have put themselves on record in the matter, and one or two small bodies of the Methodists. He has hopes that other denominations will follow.

"When questioned as to the practical effect of agitation in the churches, Dr. Mears was not prepared to make any definite statement. He admits that the sentiment of the locality in which the Community is situated is overwhelmingly in its favor; and that any effort to reach the institution through grand and petit juries must be a failure. *He admits also that there is no law upon the statute-books which the members of the Community can be said to violate.* These statutes do not make adultery a crime, nor prostitution; and even if they did, the practice of the Communists can be called by neither name. Polygamy is forbidden by all laws; but where there is no marriage there is no polygamy. Dr. Mears regards the habits of the Community as infinitely worse than polygamy, because the latter recognizes the family tie and gives the woman some claim upon the man. He thought that if the Community was ever disturbed, it would have to be by the passage of a special statute to fit their case; what the prospect of enacting such a law was, he could express no opinion. He had visited the Community and been most kindly treated there. He regarded its members as upright men in business life, and believed that the founders of the Community were sincere in their peculiar doctrines. He was not so sure about the younger members."

A CONNECTICUT TORNADO.

Wallingford friends send us most graphic accounts of the tornado which swept across their quiet town and village on Friday last, leaving death and destruction in its path. Barns, dwellings, school-houses, churches, trees, everything which obstructed it, were instantly demolished or borne onward in its resistless course. Thirty are numbered with the dead; still more were wounded; property variously estimated from one to two hundred thousand dollars was destroyed. The Community members were unharmed. They estimate the damage to their property at $1,000. A small brick building was entirely destroyed; a part of their spoon-factory was unroofed; chimneys were blown down, etc., etc. We learn with much satisfaction of the prompt aid our friends rendered to their more stricken neighbors. The *New York Times'* reporter, writing to that journal on the 11th, says:

"The Wallingford people, and particularly the injured persons who were in need of attendance and shelter on Friday night, speak in grateful terms of the promptness with which the Community people came to the rescue of the homeless ones, and the generous hospitality that they offered to all those who had lost homes and friends. Mr. Kinsley of the Community is conceded to have been the first man on the ground who proceeded upon any plan for collecting the injured and disposing of the dead. He brought all the teams and wagons from the Community and offered to provide for all who needed care as long as it should be necessary. A number of persons accepted the offer."

But such events make all men brothers, and great kindness and liberality has been manifested, not only by the citizens of the town so terribly visited, but by many neighboring villages and cities.

OUR EXPECTATION.

The Congressional Labor Committee, which has been holding sessions in New York City, has afforded a rare opportunity to the Labor Reformers and Socialists for the ventilation of their pet theories, of which many have availed themselves. And if we may credit the reports of the daily papers, which are rarely found on the side of social innovation, a most strange jumble is the result. What for a Report the Committee can make we are at a loss to determine. Two facts are, however, made sufficiently apparent by its investigations thus far: first, that there is wide-spread discontent among the laboring-classes; second, a wide divergence of views as to its causes and the true remedy.

If we were to discriminate between the various speakers who have responded to the invitation of the Committee, we should have to say that C. Osborne Ward came nearest to pointing out the real cause and the true remedy of the troubles now afflicting the body social. He said:

"The cause of the present depression and distress I find in the excess of competition in labor and business, and the natural and sole remedy I find in Coöperation after the fashion of the Shakers and of the Oneida Community."

In tracing the trouble back to competition Mr. Ward reveals its very tap-root. That unquestionably causes the strife among manufacturers, lengthens the hours of labor, gluts the market, depresses wages, grinds the poor, creates an army of tramps, produces extravagance in dress, equipages, houses and furniture, which in turn necessitates high official salaries or large incomes from capital; hence speculation and peculation and countless sins that go to oppress the poor and widen the gulf between labor and capital.

Thus far Mr. Ward is right in his diagnosis; and it follows that many of the measures proposed as remedies can effect no permanent cure of the disease. If, for example, the Government should undertake internal improvements on a large scale, it would afford only temporary relief to comparatively few persons. If, too, the Government should set its printing-presses at work turning out greenbacks, it would not make competition any the less serious; it would not make the contrasts between the rich and poor less marked; it might quicken trade and industry, and so afford labor to some who are now compelled to go on tramp; but the same grasping, overreaching tendency would prevail in all the relations of business. If the enacting of laws were relegated to the people, as urged by some, injustice would still exist and greater confusion even than at present.

But suppose coöperation "after the fashion of the Shakers and of the Oneida Community" could generally obtain, would that prove a remedy for existing difficulties? Yes; and because it would exclude competition. There could be no oppression of the poor by the rich, because it would obliterate all distinction between laborers and capitalists. There could be no depression of wages, because there would be no hirelings. There could be no glutting of the markets, because the hours of labor would be graduated according to the needs of consumption. There could be no jealousy of machinery, because every labor-saving invention would prove a blessing to society from which all would derive an equal advantage.

But is it possible to apply such a "fashion of coöperation" to general society? Mr. Ward thinks it is, and advocates the establishment of a vast coöperative society of which the Government should form the nucleus," and which should "comprehend all the people of the country, and in which everything should be equal and common." We have had rather more experience in this fashion of coöperation than Mr. Ward, and have to confess that we are not so confident that it can be immediately applied to general society. The existing forms of society "are about as good as human nature allows," Herbert Spencer tells us; and a greater than Spencer has told us that "new wine must be put into new bottles," if we would save either the bottles or the wine. And the whole experience of Coöperators in England and in this country conclusively proves that in proportion as persons advance from existing social forms toward close association must they advance in true refinement and self-control, or sure disaster awaits them.

"What then is your expectation?" one may ask. We expect, in the first place, that the slowly operating forces that have developed man from low conditions of savagism will continue their work of civilization and refinement and fit him for improved social conditions.

We expect, secondly, that this development will go on in varying degrees in the different nations, and in different parts of the same nation.

We expect, thirdly, that corresponding to these varying degrees of development there will be in the future, as in the immediate past, experiments in different forms of Socialism, from the lowest distributive coöperation to the highest form of Communism, and that these experiments will be more and more successful.

We expect, fourthly, as the result of scientific researches on the one hand and of spiritualistic on the other, that men will come into new relations with the invisible world, such as will greatly accelerate the processes of human development.

We expect, also, that erelong men of superior talent, intelligence and power—men who are able to make and guide public opinion—the natural leaders in thought and enterprise—will recognize the absolute necessity of great social changes, and devote themselves, heart and soul, to the cause of Socialism, and do for it what Paul did for Christianity—insure its rapid and triumphant progress.

With such bases of expectation, we are able to take an encouraging view of all events. We see that labor troubles and capital troubles, extreme wealth and extreme poverty, the grinding greed of competition and all the generous and noble aspirations of humanity and of religion, are so many agencies working for the same end—the evolution of an unselfish form of society, which is the culminating aim of Socialism.

Paragraphs From Past Discussions

RELIGION THE BASIS OF SOCIALISM.

II.

Doubtless the Revivalists and Socialists despise each other, and perhaps both will despise us for trying to reconcile them. But we will say what we believe; and that is, that they both failed in their attempts to bring heaven on earth, *because* they despised each other, and would not put their two great ideas together. The Revivalists failed for want of a regeneration of society, and the Socialists failed for want of regeneration of the heart.

On the one hand, the Revivalists needed daily meetings and continuous criticism to save and perfect their converts; and these things they could not have without a thorough reconstruction of domestic life. They tried

the expedient of "protracted meetings," which was really a half-way attack on the fashion of the world—a sort of Communism *pro tempore;* but society was too strong for them, and their half-measures broke down, as all half-measures must. What they needed was to convert their churches into unitary families, and put them into unitary homes, where daily meetings and continuous criticism are possible;—and behold this is Socialism!

On the other hand, the Socialists, as often as they came together in actual attempts to realize their ideals, found that they were too selfish for close organization. The moan of one of their historians was, that after seeing the stern reality of the experiments he lost hope, and was obliged to confess that he had "imagined mankind better than they are." This was the final confession of the leaders in the Associative experiments generally, from Owen to the last of the Fourierites; and this confession means, that Socialism needed for its complement regeneration of the heart;—and behold this is Revivalism. —*April* 6, 1876.

The incomparable prizes of fellowship, brotherhood, unity of interests and Communal life, are all dependent, for their attainment, upon great transformations of character. We may behold in the distance these prizes and long for them with agonies of hope, but they will forever mock our desires unless new and more powerful agencies can be brought to bear upon individual character—such as shall really make men and women new beings, purged of self and all its belongings. And according to our view these changes are to come from above, by the railroad of prayer. The will of God is to be "done on earth as it is in heaven" by our importing civilization direct from heaven and in enormous quantities. Thus the longing for Communism, which is rising like a tidal wave, will at last find itself to be, as indeed it is preördained to be, a longing for heaven—a hungering for the heart of God.

—*May* 9, 1878.

A common center of life and love must be found in which all hearts can meet, and which will fill all hearts with the satisfaction of a fellowship incomparably greater, sweeter, and more enduring than the simplistic, fractional fellowship which organizes the ordinary family and makes selfish society. It is love alone that can satisfy human hearts; without it they die. If then it can be shown to men and women that there is a common center of life and love, a living fountain of love, exhaustless, ever enlarging with countless involutions of joy, in which, by turning to it their common attention, they may find the satisfaction of immeasurable fellowship, will they not seek it with all the strength of their souls? Will they not seek it as the thirsty and hungry traveler of Sahara would seek the fountains and fruits of Eden?

The first work then to be done in Socialism, it seems to us, is to find such a living, organic center, and proclaim it to men; the second work, is to correct the action of human hearts by turning their attention away from each other to this center. This done, and up from out the selfish, competive, fractional society of the present will come, in the strength of eternal growth, a social order worthy of human nature and akin to heaven —a social order in which Life and Love will have their perfect manifestation.

This is not a new idea, nor a new conception of Socialism. It is simply the method announced and adopted by Jesus Christ eighteen hundred years ago. He gave it to the world, and in doing so he proved himself the greatest Social Reformer the world has known. He illustrated it in his own life; he taught it to his disciples; he died to implant it in human hearts. Pouring it forth in spirit upon the world he founded the Community of Pentecost and of the Apostolic Church. In these new hours of nineteenth-century Socialism, then, when the foundations of the social deep are breaking up, and men and women are crying out, What shall we do to be saved? we have simply to go back to Jesus Christ and learn of him. We have simply to go back to him and find him, not as sectarian theology presents him, not as self-styled Christian churches think of him, but as he is presented in the New Testament, and as he lives and works to-day in the spiritual world. As we find him in the New Testament he offered himself to mankind as a center of life and love. He proposed to men and women that they turn away from direct attention to and love of each other, and take himself into their hearts, as their personal lover and Savior; promising that he would dwell in them and teach them how to love the Lord their God with all their hearts, and their neighbor as themselves—an attainment which the ages had waited for, which the law of Moses and the law of nature demanded, but which men had failed of hitherto. Not as a warrior mailed came he, not as the monarch of conquering legions. He came as a conqueror of the hearts of men and women—as the King of unity and love. Hence he was to the Jews a stumbling-block, and to the Greeks foolishness, but unto those who received him a spiritual and social Savior. No immense system of intellectual speculation offered he, but something as sweet and simple as the odor of a Galilean flower, as strong and winning and magnetic as affection's thrill in the heart. Hear him: "If any man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." "As the Father hath loved me, so have I loved you: continue ye in my love." "This is my commandment, That ye love one another, as I have loved you." "The Father himself loveth you, because ye have loved me and believed that I came out from God." Here is Socialism founded on Eternal Life and Eternal Love. Here is a social order linked in an endless chain thus: Love of Christ for the Father, and of the Father for Christ; love of men and women for Christ and love of Christ for them; love of men and women for one another, growing out of their love for Christ and the Father and the commanding influence of the love of Christ and the Father for them. See how its climax of interblending unity is described in Christ's prayer for those who believe in him and love him: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them as thou hast loved me."

This is the world's charter of Communism. To this as its last analysis must practical Social Science come. Socialism is life and love organized around and into a living, loving Center. Jesus Christ offers himself to the world as such a center. Where shall we find a better? Does the history of mankind point to one? Are not our highest conceptions of what such a center should be more than fulfilled by the divine hero of the four Gospels? Have we any prophecy or prospect of a better one to come? "Greater love hath no man than this that he lay down his life for his friends." Greater Communism hath no man than this that he dies to make Communism possible among men. Jesus Christ fulfilled both these conditions. If, therefore, he is the greatest Lover and Communist that ever lived, why look for another? A coming man is not needed. The best possible has already come. The ages attest his claims. His Spirit, given to every one who asks for it as freely as the sunshine is given, has brought forth the best results of Socialism the world has seen. Its possibilities of achievement no man has measured or dreamed.

Brother and Sister Socialists:—in view of the needs of Socialism, and as a means of Universal Unity, shall we not rally around Christ as the central, representative Socialist? Shall we not inscribe on our banner as the battle-cry that will lead to more than victory, *supreme personal love for Jesus Christ, the organizing power of Socialism!*—*Aug.* 30, 1877.

AFRAID OF WORDS.

There is a word, a beautiful and harmonious word, of which many people are afraid. That word is SOCIALISM. It has so long been bandied about in our political papers, by those who are opposed to any reädjustment of society, as a hideous blot upon the fair face of the body politic (heaven save the mark!), a blot which must be eradicated at any cost to the dear people, that the word has to many an extraneous meaning, or, more properly speaking, no meaning at all. For the ideas of many people upon all ethical subjects are as changeable as the hues of the chameleon, and take their coloring from whatever happens to be nearest them, be it dark or light, black or white. And there is another word, still more frightful to the delicate ears of many really conscientious but unthinking people, a word made terrible because used to designate the horrible scenes of lawless passion and insane desperation in Paris and elsewhere, but which belongs, by right of priority, to the simple and primitive times of Christianity, when, as we are told, those which believed had all things in common—the word I mean is COMMUNISM.

How few people look beneath the surface of things, and try to ascertain the real meaning of words, or the cause and the meaning of those upheavals of society to which these unjustly used names have been applied! I know many persons, actuated by the spirit of the loving Jesus, who spend their lives in striving to ameliorate the unwholesome and unnatural conditions around them —persons who have the faculty of enlisting others in their benevolent schemes, and who are therefore real and practical Socialists—but who would shudder to have applied to them that beautifully descriptive name. Well, let the names go; let us try to cultivate the spirit of harmony, so that the morning stars may once more sing together, and all the sons of God may shout for joy!

There's discord in this world of ours;
But soon 'twould cease if every one
Would let his soul's deep harmonies
Sound ever forth in perfect tune.

What heavenly, full-toned harmonies
Announced of old a lowly birth,
When loud pealed forth the angel choir,
"Good will to men, and peace on earth!"

This is the song our hearts must sing
If we with Jesus would be "one;"
Oh, come the day when such a strain
All hearts shall sound in unison!

Together then the morning stars
Will sing—sweet music of the spheres!
The sons of God will shout for joy
When fall such tones on mortal ears!

Oh, discord! cease thy jarring noise,
And let us hear that song again
As once 'twas heard when th' angel choir
Sang, "Peace on earth, good will to men!"

MARY DANA SHINDLER.

Nacogdoches, Texas.

CORRESPONDENCE.

Hastings, Nebraska, Aug. 6, 1878.

EDITORS AMERICAN SOCIALIST: Inclosed please find twenty-five cents, for which include my name in your list of the "Socialistic Union." I would like to correspond with those who accept the principles of the O. C., who love God with all their hearts, and who would like to form a Community in the West if circumstances favor.

Now I have a proposition to make to the O. C. Last Spring I purchased two hundred acres of school land, most beautifully located for a Community. I have put one hundred acres of it under cultivation. Next Spring I intend to complete the purchase of the half section and break up at least another one hundred acres. The other half of the section can be secured for about seven dollars per acre—one-tenth down, the balance in twenty years at six per cent. interest. I am not able to purchase that, but will deed you the land already purchased and do what I can next Spring, if you will establish a Community on the land.

I make no other conditions; but if after a Community is formed and you become acquainted with me, and it is mutually agreeable, I would like to enter the Community; but I waive all claim whatever.

If providence opens the way I would be glad to spend my remaining days in a Community; but if not, I am ready to labor wherever he may place me. I have been a Sunday-school superintendent ever since I have been here, and have actively aided the churches as the best means of doing good that was ready at hand. I am known as an earnest Communist as much as an earnest Christian; so I feel that I am doing a good work for Communism even where I am. Any suggestions or criticisms from you will be thankfully received.

Respectfully, B. F. O.

COMMUNISM IN MEDICAL PRACTICE.

I have often thought that the province of lawyers should be to teach people what the law is, so that they need not break it; and that the province of physicians should be to teach people what are the requisites of health and how to avoid being sick. But instead of having such teachers in the legal and medical professions, our lawyers and doctors, as a class, guard against any efforts on the part of society which aim to enlighten the people on these subjects, which they seem to think belong to them exclusively to understand. The legal statutes are spread over so many volumes that the working people cannot read them, though the lawyer might give the substance of them in a course of lectures; and the science of medicine is hedged in by a wall of Latin, which those who have not received a classical education cannot penetrate.

It is gratifying to see an occasional exception to this rule. Dr. George Dutton of Springfield, Mass., has for sometime been laboring to establish a system of medical practice that has for its object the education of the common people in the laws of health and causes of disease. Dr. Dutton holds that the physician should be paid for keeping folks well, instead of leaving them to get sick and then be paid for either curing or killing them. He started a health society in Springfield two years ago, with a few members who pay him two dollars a year for counsel and a dollar a year for the expenses of the society. He gives them prescriptions whenever

they call upon him for them, free of charge, and for visits at their homes charges only half-price. He gives lectures once a month, sometimes procuring the services of other speakers than himself, to which members of the society are admitted free. The doctor, also, provided that the society should annually elect their counseling physician, but so far they have not seen fit to choose any one but himself. Dr. Dutton has never received the assistance of other physicians in the city, of whom there are over sixty, nor have the press or the clergy of the city ever spoken a word to bring his system before the public. The society has not increased to over fifty members, which is not surprising under the circumstances, considering how tenaciously people cling to old systems and how little prone they are to avail themselves of better ones.

It is to be hoped that this system of practice will become common in our land. Every town may not have a physician philanthropic enough to start such a work, but the intelligent men and women can organize a health society and have a place of meeting where they can exchange thoughts, give essays and readings, and gather much useful knowledge. The oppression that working people feel in these hard times would be greatly mitigated if they would avoid the cost of sickness by learning how to live. A. B. GRIFFIN.

CEREBRUM ABDOMINALE.

XXI.

We hear of the "Mental Cure," but the "Emotional Cure" would be a better name, for the cures are doubtless produced in every case by the excitement of some emotion. The mind has an agency in producing the excitement of course. The exciting information is in the mind first, or reaches the seat of emotion through the mind; but it is fear or faith, joy or grief, that kills and makes alive, and not the mere thoughts of the brain. In an old Home-Talk by J. H. N. (1847) we find him quarreling with some who would undervalue the office of the mind, and before going farther, we will give the mind the benefit of this defense at least. It may be thought a long parenthesis in our chapter, but having marked it for a place in this series we shall find no better occasion than this. Mr. N.'s subject is the gospel combination, "the power of God and the wisdom of God," and he is criticising a certain class of spiritualists who, in their reäction from the theoretical, theological religion of the churches, set up power by itself and wholly despise instruction or the intellectual element of the word. He says:

"But say some, 'The heart is everything, is above all, and why should we spend notice on a secondary agent, like the brain or intellect? The heart is not to be governed by theoretical truth or thoughts that are worked out in the head. It is enough to wait on its action independent of these inferior faculties.' I answer, while the mind is secondary in some respects to the heart, yet by its connection with God, as a primary receiver and messenger of his word, it has control of the heart. On a battle-field, the commander-in-chief has under him, first, major-generals; then he has aids-de-camp, through whom he receives reports and transmits orders. The latter officers, though entirely secondary in rank, yet by the nature of their duty and their connection with the commander-in-chief control the operations of the major-generals. The message of an aid-de-camp is depended upon and instantly respected, by all grades of officers, as involving the fate of the army. The subordinate directs the superior. So the mind, though not superior in natural rank to the heart, yet governs it because its office is to receive and carry orders from God. It is the aid-de-camp of the spirit—a principal medium of intelligence between God and the heart, and as such controls its action and the usefulness of its possessor. Among the organs of the body the brain is superior to the ear, compared in their individual capacity; yet the ear controls in a great measure the work of the brain. This is the relation the mind bears to the heart in our intercourse with God. It is inferior in its individual character; but as a mediator, a messenger of his word, it has direction of the heart.

"I have found many spiritualists who made so little account of the mind, that when their understandings were convinced in regard to any proposed action, still they could not move, because the impulse to do so did not reach their heart. They had not the signal of feeling which they considered necessary before action. I am not so. Truth is like lightning to me; whenever and wherever it strikes me, the shock is felt in every part of my being. The connection between my mind and my heart is so intimate and perfect, that truth entering the one goes like lightning to the other, and I feel at once that I must act or be condemned. It is the unquestionable word of the commander-in-chief, the immediate voice of God to me.

"If God is above us, and the mind is his aid-de-camp, there ought certainly to be prompt obedience, and swift communication between it and the heart. I do not care whether he speaks to the heart directly, or to the heart through the thoughts, or to the heart and thoughts through the ear, or even by an inferior channel, an unbeliever or the devil; if it is truth that is spoken, it is God's order to me.

"'Faith cometh by hearing, and hearing by the word of God.' Here faith, which is an act of the heart, is yet made dependent on hearing, which is an inferior act. Why? Because by the latter we are connected with the word of God, which is the power of faith. We may put in another link in the chain of agencies by which faith comes. *Thought* obviously accompanies the act of hearing. We may say then, 'Faith cometh by *thinking*, and thinking by hearing, and hearing by the word of God.' The necessity of mental exercise or perception, in faith, is everywhere assumed in the Bible. 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart—[what? a mere hum or murmur? No; an intelligent proposition;]—that *God hath raised him from the dead*, thou shalt be saved.' Thought is necessary; theory is necessary as well as power in receiving or distributing the word of God."

Mr. N.'s treatment of the subject here is special, but the principle that the heart is dependent on the brain as the brain is on the ear is universal, and at the same time this analogy settles the question of rank between the heart and the brain.

Returning now to our first thought, the effect of the emotions on the bodily state, we choose to continue this train also by quotations, beginning with an appropriate motto from Shakspeare:

"Unquiet meals make ill digestions,
Thence the raging fire of fever bred."

E. P. Whipple strikes the same note with the immortal bard. He says:

"We think, as a general rule, the body is more often disordered by the mind than the mind by the body, and that the indigestion to which some ingenious materialists are wont to refer all misanthropy and dejection is more likely to be caused by those dismal moods than to cause them, and has often yielded to the witchery of fun, or at least to a judicious mixture of diet and Dickens, after resisting the craftiest siege of physic."

Tyndall is responsible for the following:

"An eminent friend of mine often speaks to me of the mistake of those physicians who regard man's ailments as purely chemical—to be met by chemical remedies only. He contends for the psychological element or cure. By agreeable emotions, he says, nervous currents are liberated, which stimulate blood, brain and viscera. The influence raised from ladies' eyes enables my friend to thrive on dishes which would kill him if eaten alone."

Dr. Carpenter, in his Human Physiology, devotes several sections to the influence of the emotions on the organic functions, and especially on the various secretions, to increase or diminish the quantity and to modify the quality. Of all the secretions, he says, the mammary glands most strongly manifest this influence, and he quotes from Sir Astley Cooper as follows:

"The secretion of milk proceeds best in a *tranquil state of mind*, and with a cheerful temper; then the milk is regularly abundant, and agrees well with the child. On the contrary, a *fretful temper* lessens the quantity of milk, and makes it thin and serous, and causes it to disturb the child's bowels, producing intestinal fever and much griping. *Fits of anger* produce a very irritating milk, followed by griping in the infant. *Grief* has a great influence on lactation, and consequently upon the child. The loss of a near and dear relation, or a change of fortune, will often so much diminish the secretion of milk, as to render adventitious aid necessary for the support of the child. *Anxiety of mind* diminishes the quantity and alters the quality of the milk. The reception of a letter which leaves the mind in anxious suspense lessens the draught, and the breast becomes empty. If the child be ill and the mother is anxious respecting it, she complains to her medical attendant that she has little milk, and that her infant is griped. *Fear* has a powerful influence on the secretion of milk. I am informed by a medical man who practices much among the poor, that the apprehension of the brutal conduct of a drunken husband will put a stop for a time to the secretion of milk. *Terror*, which is sudden and great fear, instantly stops this secretion."

Dr. Carpenter adds that there is even evidence that the mammary secretion may acquire an actually *poisonous* character under the influence of strong emotional excitement, and cites the case of a woman who interposed in a deadly broil to save her husband from a threatening sword, and immediately, after taking up her babe which was in perfect health, and nursing it, the babe sank into the sleep of death on her bosom, the milk having undergone a change which gave it a powerful sedative action. He cites also other cases coming under his personal knowledge of infants' being siezed with convulsion fits, traceable directly to the emotional state of the mothers. We have given what Dr. Carpenter says in respect to this particular function more at length for the sake of his general comment, which is as follows:

"Although we are continually witnessing indications of the powerful influence of emotional states upon the qualities of the mammary secretion, yet it is probable that such influence is not at all peculiar to the milk; and that we only recognize it more readily in this case, because the digestive system of the infant is a more delicate apparatus for testing it, than any which the chemist can devise; affording proof, by disorder of its function, of changes in the character of the secretion which no examination of its physical properties could detect."

The comment we have to make on all these quotations is this, that science and philosophy sustain the New Testament doctrine about Faith. The saying of Christ, "According to thy faith be it unto thee," is simply a statement of the power of emotion; and when he says of them that believe on him, "They shall take up serpents, and if they drink any deadly thing it shall not hurt them," it is all of a piece with the experience of Tyndall's friend. Paul also was only talking sound physiology when he said, "Every creature of God is good and nothing to be refused, *if it be received with thanksgiving*, for it is sanctified (made wholesome) by the word of God and prayer." You can eat anything if your emotions are all right. They enter in with the gastric juice, the bile and whatever else prepares the food for nourishment, and make really the most important element of digestion. R.

ABOUT THE O. C.

Of the many pen-pictures of the Oneida Community which are circulating these days, we give below a specimen from the *New York Daily World*. It is not correct in all its facts, nor perfect as a likeness, but it is drawn in a genial spirit, and is truer to life than most of the sketches we have seen. We especially object to the remark about "menial service" and to the statement that "the actual labor of the Community is performed by servants." Our people are engaged in all the departments of industry—in some chiefly as superintendents; in others doing all the manual labor as well; and we neither expect nor wish to get above working with our hands.

"No one who has visited the Community or has had any dealings with them thinks that as a class they are hypocrites. If so, they act their parts wonderfully. They are thrifty, industrious, persevering and honest in their business relations; socially, they are genial and hospitable. There is no cant nor superficial piety among them. The infamous social doctrine which they practice is advocated from a religious standpoint. They consider it nothing to be ashamed of, and when frankly questioned, speak frankly of it and explain it according to their notions. They do not believe in the Sabbath. One day to them is the same as another. Out of respect to the world their factories lie idle one day in the week, but their grounds around the homestead are only the livelier for it. Croquet parties meet on the shaded lawn and children romp on the play-field without restraint. Yet it might be difficult to find a community of 300 people anywhere who are so well acquainted with the Bible as they. They read it daily, and whether intelligently or not, they can recite the passages which they think sustain their doctrine as glibly as a child would a primer lesson. In discussing their doctrine with a stranger they say "common sense" oftener than any other two words in the language, while speaking of artificial and natural selection in the relations of the sexes. If they are either lunatics or fanatics they have managed to conceal the fact remarkably well in their relations with the outer world. Only shrewd, far-sighted business could have acquired the snug property by which three hundred men and women and sixty children are kept well-fed and clothed without turning their hands to any menial service except such as is required in a household. Their actual labor is performed by servants whom they pay promptly and well. There are no accomplishments that are not taught there; there is no department of learning which they do not encourage, and for which they are not eager to pay liberally. Three hundred persons sleep under one roof, but there is no time by day or night when the slightest disturbance occurs. At every turn one meets some of the family. There is walking in the halls at all hours, but it is noiseless. Even at meals, when a hundred and fifty people eat together, one misses the rattle of dishes. Each one seems to know his or her wants, provides for it, and is away from the table in ten minutes. This lively manner of bolting food is not to be commended, however. After tea the family assemble every evening in the concert-room, and there is a business meeting. Last evening it consisted of an intimation by Dr. Cragin that a solution of bromine would cure ivy poisoning, upon which two or three said that they were glad of it. Then the news was read by Dr. Cragin and Mr. Hinds until 9 o'clock, when the meeting adjourned. Sometimes they spend an evening reading the Bible and relating their religious experiences. There is neither formality nor regularity in the proceedings of these gatherings, but perfect order. When a number of visitors call together, the Community band plays and a concert or pantomime is given. Twenty children sang a peasant song to-day. They could not have done it better had there been footlights and a curtain.

"The Oneida Community exemplifies a perfect system. The science of order enters into whatever is undertaken. The sixty departments over which the Community has control are managed by sixty members, who work with the regularity and precision of clocks. John Humphrey Noyes inaugurated that system and controls it, without appearing to have the slightest interest in it. He is a cautious, clear-headed man. Years ago, when he was in his youth—he is now sixty-seven—he had wonderful stentorial power, but his throat became affected, and he has not spoken above a whisper for thirty years. His mind, however, is as keen as ever. When he walks among his people for effect—under inspiration—he is like a king, tall and stately. At other times he is like a grandfather, bent and benignant. His forehead is high and his lower jaw square. It retreats

or protrudes as he smiles or frowns. He has blue eyes, which snap with fire or beam with kindness as the humor takes him. His venerable face is covered with a frowsy, white beard. Sometimes the hair stands on end; sometimes it is like down. President Hayes is his cousin, and the wife of the editor of the *Atlantic Monthly* is his niece."

WOMAN'S TOPICS.

North Carolina has a lawyeress.

Side-saddles were invented by Catherine de Medici.

Four women had seats in the English Parliament in the time of Henry III.

Wellesley College has three lady professors—all of whom were educated at Oberlin.

A medical association is organizing at Berlin, to furnish free medical advice to poor sick women.

The Cobden Club of London offered ten prizes in political economy, and the women got eight of them.

Mrs. E. H. Duffy of Vineland, N. J., is thought to be the only woman in the world who edits a daily paper.

The faculty at Berne have conferred the diploma of Doctor of Philosophy upon a Russian lady—Madam Litinon.

Miss Phebe W. Ludlow has been appointed Professor of English Language and Literature in the Iowa State University.

Mary Benton of Elton, England, is said to be in her 148th year, and she still "threads her own needle and sews without spectacles."

Mrs. Myra Hall was one of the New York delegates to the Syracuse Convention of Nationals, and addressed the Convention by unanimous request.

Lucretia Mott, now eighty-five years old, addressed the thirtieth anniversary of the National Woman's Suffrage Association recently held in Rochester.

When you wind your way up Bunker Hill monument, and stop to rest your weary legs, think of Fanny Ellsler, now eighty-four, who, in a benefit, contributed $600 toward its completion.

Miss Mitchell, a Professor at Vassar, went to Colorado to observe the eclipse. Miss Mitchell discovered a telescopic comet in 1847, for which the King of Denmark gave her a gold medal.

Some women of Warsaw have started a coöperative or jointstock Photographic Company, and built one of the finest studios in Russia—wherein all the processes will be conducted by women exclusively.

REMARKABLE PSYCHOLOGICAL EXPERIENCES.

From the Psychological Review for July.

While residing a few years since in the city of Washington, U. S. A., the writer made the acquaintance of Mr. M——, a gentleman who at the time held an important official position in the municipal government of that city, and who subsequently was appointed by the President to a still more responsible office under the general government. No one acquainted with him would question his integrity in any respect. His recent decease leaves me at liberty to relate an incident in his personal experience which he once intrusted to me in confidence, while officially associated with him.

Mr. M—— was no believer in modern Spiritualism, and when he first learned that I was one he took occasion to express strongly his regret and disapprobation. This was based chiefly on religious grounds, as he believed Spiritualism to be inimical to the religion of the New Testament. I assured him that I entertained quite a different view of the matter, and he dropped the subject as one he did not understand. Shortly afterwards, however, he came to me confidentially, and said he had thought that perhaps I, being a Spiritualist, might be able to explain to him a singular experience which he once had, and which had always been a puzzle to him. He had kept it a profound secret, and did not wish me to communicate it to any of his official associates.

He then proceeded to state that when a young man he had sometimes indulged in the use of intoxicating liquors, and they had a peculiar effect upon him. A small quantity drank would result in a total loss of consciousness, sometimes continuing for several days, and when he came to himself he would learn that he had been "on a spree," and often had done many foolish things, greatly to the annoyance of his friends and his own poignant shame. He therefore found it necessary to abstain wholly from the use of such drinks, and he made it a point to do so.

He had studied for the legal profession, and when his preparations were completed he removed to one of the new northwestern States and "hung out his shingle" in a thriving village, the country-seat of a newly-settled region.

Several important cases in litigation were soon intrusted to his care, involving the ownership of many thousand dollars' worth of property, and he was busily engaged in preparing for the approaching session of the Court, at which he was to make his *début* as an attorney and advocate, and when his professional standing would be determined by success or failure.

One morning, a day or two before the Court was open, he found himself feeling very nervous and ill, from overwork and anxiety—quite unfit to attend to business. Under the pressure of the occasion, and despite of his resolution of abstinence, he thought he would step across the way to the tavern and brace himself up with a small portion of brandy. He recollected purchasing and swallowing the draught, but from that moment all was blank until he suddenly awoke to consciousness sitting in his own office. Here he noticed such changes about him as suggested that some time had elapsed since his last recollection.

A fearful suspicion at once flashed upon his mind. A friend was sitting in the office with him engaged in reading. Controlling his emotions, he carelessly asked, "What day of the week is it?" The answer gave confirmation to his dreadful suspicion. Several days had passed, to which he had been entirely oblivious, probably on a drunken spree—the session of Court was over—the important business intrusted to him had been neglected—his reputation was ruined, and his high hopes of professional success all blasted in the bud! These were the thoughts that rushed at once through his mind.

But he said nothing, and after ruminating for a while over this gloomy state of affairs, he concluded he would go to the Clerk of the Court, learn the worst, and obtain some papers he had deposited with that official. As he entered the Clerk's office, that gentleman, to his great astonishment, at once addressed him with the warmest congratulations on the brilliant *début* he had made at the bar, complimenting him on the masterly manner in which he had managed his cases, and the success he had won! "Why," said he, "you presented your suits with all the confidence and skill of an experienced practitioner, and you argued them with an ability that received the highest compliments of the Judge." M—— kept his own counsel, but by skillful questioning ascertained that he had appeared in Court at the proper time, conducted his business with all due formality, and had actually gained every suit, as was proven by the papers which the Clerk placed in his hands! "Yet," said he, "I was utterly oblivious, and have been to this day, of everything that occurred during those days!"

"Now," said Mr. M——to me, after finishing the story, "how do you account for all that?"

I replied that Spiritualism furnished a ready solution for all such puzzling experiences, inexplicable as they are by any other system of philosophy. Doubtless, said I, some kind departed friend of yours, of the legal profession, seeing your exigency, and finding your organism in a condition to be controlled—consequent no doubt in part upon the effect of the liquor imbibed (for I have learned that alcoholic beverages do often facilitate control by disembodied spirits, though generally, so far as I have observed, those of a low class, and for no good purpose)—doubtless some friendly and capable spirit took possession of your body, shutting off your consciousness, as is often done in the trance condition, and held you under this control uninterruptedly until he had carried you through the emergency, transacting your business better, perhaps, than you could have done yourself.

I then added that this incident of his experience reminded me of another which had been related to me by the gentleman who was the subject of it a short time before. This gentleman also held a responsible position in one of the governmental departments of the same city. He was a Spiritualist, and at times aware of spirit-action upon his own organism. It was his official duty to make up the regular monthly or quarterly statistics of the department where he was employed, a service requiring an immense amount of arithmetical compilation and computation of the most exact and laborious character. He stated to me that on one occasion, while performing this duty, he was in feeble health, and feared he would be unable to complete the work at the required time. While engaged at his desk one hot summer day, he was overcome by exhaustion, and fell asleep, as he at first supposed. On awaking, he was alarmed to find that he had lost about three hours of his then very limited time; but on glancing at the papers before him he discovered that an astonishing amount of his work had somehow been done during his supposed nap—as much (if I remember rightly) as he could possibly have performed in twelve hours! His first thought was that some of his fellow clerks had somehow been kindly assisting him, though he was employed in a room exclusively by himself; but on examination he found the work to be wholly in his own peculiar chirography, and hence must have been done by the instrumentality of his own hand What was more, a careful review showed that it had been done with entire accuracy, not the slightest error being discoverable. He was forced to the conclusion that some spirit friend had benevolently come to his aid in this way, and that his supposed nap was in reality a trance.

On hearing this narrative, Mr. M—— remarked, thoughtfully, as he left my desk, "Well, I suppose there are more things in heaven and earth than have been dreamed of in my philosophy." I never heard him allude to the subject again, nor did I hear from him any further objections to Spiritualism.

The incidents above related I believe to be substantially authentic, and the explanation given of them seems far more rational than that which some purblind scientists would have us accept as "scientific." If "automatic action of the brain," or "unconscious cerebration," as some phrase it, *i. e.*, brain acting without the guidance of conscious intelligence or mind, is to have the credit of such superior performances, it may well be asked, What is the use of having minds at all? Should we not all aspire to become unconscious automatons?

A. E. Newton.

And now they break Gladstone's windows and call him a "slouch." A correspondent of the *Baltimore Sun* writes thus: "Mr. Gladstone is about six feet high, of fairly well-formed figure, and good muscular, wiry activity. His face is sallow, bony, square-cut and well-defined. A prominent nose, that has gone from an early propensity of Romanizing into a modern style of inverted point of exclamation in punctuation. A mouth that is capacious, yet firm, and chin that is hard, prominent and determined of expression. His eyes are somewhat merry-looking and brown; his forehead is receding, yet hard and square about the temples. His entire face is commonplace, but his expression is full of that vivid imagination, earnestness, vast intelligence and powerful conviction of being 'right above all things' that his career has illustrated on some occasions. * * * Gladstone is now suffering from his looseness and punishment. In his costume Mr. Gladstone is also loose. His shoes are big and loose, and not always clean and shapely. His coat is loose and ill-fitting. His pantaloons are more loose and baggy than were ever those of Daniel Webster. He wears but one glove and seldom puts the other on. * * * Taking him as a figure, Mr. Gladstone looks less of a figure than his great and powerful rival 'Dizzy,'" who is now capering around as a Knight of the Garter.

ONE THING AND ANOTHER.

What's your issue for the next campaign?

You won't have to fee the waiter at Saratoga.

The great rush to Europe only took away 20,000 folks.

Rarus trotted his mile in 2:13¼. Blood and training did it.

The stability of Austria is assured by a debt of $1,875,000,000.

The oarsmen of Columbia have paddled home on a steamer.

Sitting Bull will have to come home a prisoner if he comes home at all.

General Butler was always a champion and lawyer for the workingmen.

Let's all work less and have more. That is the way it will be in the millennium.

The independence of Servia will be proclaimed on the 22d, with a cessation of martial law.

The Turks will get the idea by and by that Austria is going to occupy Herzegovina and Bosnia.

How much did Hayes pay for election expenses? That is the question the newspapers are asking.

The British got into Cyprus promptly. Their first work was to "protectorate" themselves from sunstroke and fever.

The settlement of the Jay Cooke property has cost so far $187,327.51. Over $80,000 have been paid out for lawyers' fees.

The Nationals and such who carried the city elections in Louisville last year have been overwhelmingly beaten this year.

New Orleans has at least one clergyman who takes his vacation before the sickly season comes on. The Rev. B. M. Palmer.

The United States officials in Alaska have nearly succeeded in stopping the wanton destruction of fur-bearing animals out of season.

Both Houses of the New Hampshire Legislature have passed a bill allowing women to vote at school-meetings. That is handsome.

Now begin and believe hard what you do believe. Ingersoll is a going to take the lecture path and keep it up till after snow flies.

Yes, the times *are* dull, and things *are* dry. This may account for the drizzle-drozzle of reporters' ink, falling on the Oneida Community.

Colonel Stephen T. Olney, the wealthy Rhode Island botanist, stipulated in his will that he should be buried in a coffin of Rhode Island oak.

The British Government will put a New Guinea into its pocket—at least all of that island not occupied by the Dutch. Gold has been found there.

Coney Island has got to be the biggest spot in New York. Three-card monte and Satan have gone out and acres of sleek burghers have come in.

The tide of immigration from Europe is rising—12,650 immigrants arrived in New York in July, or nearly a quarter more than for the same month last year.

"Five little Indians," all tall and powerful, gone to Paris to see the sights, and show no more emotion than so many of their wooden brothers before a cigar store.

It was almost painful to see Hewitt set up one of those visionary reformers before his Committee and then bowl him down with one or two very practical questions.

Secretary Key thinks it all a fib that few postmasters die and none resign. He, in fact, has considerable work to do in keeping the minor offices supplied with proper men.

The English protectorate of Asiatic Turkey, with a lot of European consuls looking on, will be a different thing from bossing those long-armed Hindoos in breech clothes and turbans.

The (Chicago) *Inter-Ocean* has broken away from the Typographical Union, and now gets its composition done for 33⅓ cents per thousand. The Union demanded 40 cents per thousand.

Secretary Evarts has had his soup, and now he is ready for that bit of fish business. Correspondence between the two Governments concerning the Fisheries Award will be begun by him soon.

The Russians will come down to Varna this week, but it will be a month or two before the Turks get away with all their old guns. The Russians want to know when they are going to have Batoum.

The occupation of Herzegovina and Bosnia by the Austrians is making some disturbance in those countries. There are said to be 100,000 insurgents in arms. The battle of last Thursday along the line from Maglai to Sheptsche cost

the Bosnians 1,200 killed, wounded and prisoners. 6,000 of them were engaged, and they fought obstinately.

The Webster family since the burning of Marshfield have been living in the old Winslow mansion—a ruinous old house, and once owned by Governor Winslow. Their new house will be ready soon.

The Parisians are excited by a wonderful suit of hair—seven feet long—shown at their Exposition. The hair-dresser owning it has refused 2,500 francs for it. "Croppies lie down"—hair is everything.

Mr. Roebuck and five other Liberals voted against Hartington's resolution. He is very decidedly of the opinion that there is little use in bucking against Beaconsfield and the Tories for sometime to come.

The Endicotts, of Massachusetts, are still smart enough to have a judge or two in their family. In September they will celebrate the 250th anniversary of the landing of their great ancestor, Captain John Endicott.

The *New York World* has over forty men on its staff of writers, and they turn out daily three times as much manuscript as is needed for the compositors. The other two-thirds are given to the poor.

The South Carolina Republicans met in Convention, but they neither indorsed Governor Hampton, nor put up a ticket of their own. Two years of rifle-clubs rule have made such a proceeding exceedingly preposterous.

Kearney has too few words, but what he has are hot and sulphurous. Manton Marble has too many, and they make him a coparcener with that fellow who got tight on the exuberance of his own verbosity—a vile, fancy drink, any way.

An item is on its travels saying that Miss Alcott, the authoress, has to snub some of her neighbors in Concord who used to snub her when she was a working girl and her father didn't have so many cows and reindeer as other folks, we suppose.

American wines have to be bottled and sold under foreign labels. In this way 8,000,000 gallons of California wines alone are annually coaxed down our throats, and we glory in being more delicately luxurious than that fellow across the way.

The First National Bank of Grand Rapids, Mich., has asked permission to double its circulation. Within the last two months the National Bank circulation has increased $2,243,000. Two-thirds of this increase has been applied for by banks west of the Alleghanies.

Cyrus W. Field, Jay Gould, Albert Bierstadt, and a large number of other men quite as prominent as they, have formed an association for the purpose of bouncing the fever and ague out of Irvington and Dobb's Ferry, on the Hudson, where they live and have property.

The famous battle of Lookout Mountain, said to have been fought above the clouds, has been written down to quite a secondary affair. The clouds were nothing but fog and powder smoke that clung to the base of the mountain. The mountain itself is only 1400 feet above the Tennessee River, which runs at its foot.

Mr. Gathorn Hardy, who has just clambered up to the title of Lord Cranbrook, says that England is just one of the very best countries for a man to climb in. One only needs to be hardy and have a tough skin that dont mind scruffing up a rough tree. That is just as we found it—in the book. Those old peerages are kept for the bold climbers.

The Pacific railroad owed the Government for a great deal of borrowed money, and did not want to pay up. The country wasn't happy. Congress passed Thurman's bill compelling those roads to make a sinking-fund for the payment of their debts. Then the railroads advanced their freight rates from $6.00 per hundred pounds to $12.00. And now the country is unhappy again.

The workingmen and visionaries who appeared before Mr. Hewitt's committee on the Depression of Trade and Labor were generally of the opinion, that the government should be employed to cut down the profits of the rich and increase the incomes of the poor. But how would it be if the government were employed to increase the children of the rich and competent and diminish those of the poor and improvident?

Kearney has read a book; he will be a literary fellow by and by, and none of us workingmen. In one of his Boston speeches he soared above our heads in this wise: "I feel like bringing a message of greeting and love to the man who is less than Macbeth, yet greater, to that fiery and incomparable Rupert of debate—to that chivalrous and white-plumed Navarre of the rostrum—gifted, gallant, glorious Butler."

The village of Wallingford, Conn., was visited by a regular western tornado about six oclock the evening of August 9th. The track of the tempest was two miles long, and a quarter of a mile wide. Thirty persons killed and dead from the injuries: more than a hundred buildings destroyed: $200,000 would scarcely cover the damages to property. A rain followed the tempest and prevented the horrors of a conflagration, on the scene of disaster.

The English Ritualists will now parade their duds, and sing, "We think no birds so fluffy as we." They will hereafter call themselves the Anglo-Catholics. They have just gained a case before Chief-Justice Cockburne of the Queen's Bench—that of the Rev. Mr. Mackonockie, whom the Count of Arches had suspended for persisting in his ritualistic practices contrary to the admonitions of his bishop. Perhaps this is something more than a trumpery advantage.

The California drayman is singled-eyed, and you must not be surprised if he and his workingmen should forge ahead in Massachusetts. There is sense in the man. He said to his Boston hearers: "Pool all your issues. Put all your issues in one pot, and next November you will be able to announce to the world a victory for the honest workingmen of Massachusetts; but if you allow those Utopian theorists to appear in your midst and discuss questions and wrangle among themselves, I can assure you that you will continue to be defeated."

Mr. B. Gerrish jr., the United States Consul at Bordeaux, has furnished the State Department with an elaborate review of the various industries of the Gironde. The average wages of mechanics are from four to four and a half francs a day—an increase of nearly one franc since 1873. The cost of living has not increased—rather decreased. A government cigar-factory has been in operation in Bordeaux ever since 1816. It employs 150 men and 1,400 women and uses 15,000,000 francs worth of tobacco annually, much of which is bought in the United States.

E. V. Smalley, a former attaché of the *Tribune*, writes this from Cleveland, Ohio, concerning the Nationals: "The disturbing element in our politics is, in fact, this very National movement. It baffles all attempts at accurate measurement. It breaks out in unexpected places, resists all the ordinary political influences, and is propagated by zealots who imagine themselves to be the prophets of a new era, and are as much in earnest as if they actually were what they fancy themselves to be." What Smalley says of this new movement in Ohio is doubtless true of it most everywhere else.

Said one of the Japanese Embassy in this country some years ago: "No, no. We do not want" your labor-saving machines. "Do not bring them to us. We will not have them. You see that we in Japan have 40,000,000 people. They must all be employed or there will be famine and bloodshed. It is as much as we can do now, without any of your labor-saving machines; it is as much as we can do to give employment to all our people. Bring in one of your machines, doing the work of 100 men, and 100 men and their families are left to starve, beg or steal. There it is. Japan is an old country; our lands are all occupied, and there is no room with us for any new industries."

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